

is termed **حَدَّاهُ** (Msb:) or **حَدَّاهُ لَهَا** signifies *he sang to them*. (Mgh.) The Arabs in driving their camels used commonly to sing verses of the kind termed **رَجَز**. (TA in art. **رَجَز**.) [It is said that] **حَدَّاهُ** originated from the fact of a Desert-Arab's beating his young man, or boy, and biting his fingers; whereupon he went along saying **دَيِّ دَيِّ**, meaning **يَا يَدَيَّ** ["O my two hands!"]; and the camels went on at his cry; therefore his master bade him keep to it: (K in art. **دَيِّ**;) so says IAAr. (TA in that art. [Other (similar) accounts of its origin are mentioned by MF in remarking on this passage of the K.]) **حَدَّاهُ** signifies also *He raised his voice with [the singing termed] الحَدَّاءُ*. (Har p. 576.) [And *He breathed short (anhelavit), and sent forth a voice or sound*. (Golius, from a gloss in the KL.)] — You say also of the north wind, **تَحْدُو السَّحَابَ**, i. e. **† It drives along the clouds**. (S.) — And **حَدَّاهُ عَلَى كَذَا** **† He urged him, incited him, or put him in motion or action, to do such a thing**. (Msb, TA.) — And **حَدَّاهُ** **† It followed it**; namely, the night the day; (K;) as also **احتداه**: (AHn, K;) and so the [wild] he-ass his she-asses; and anything any other thing. (TA.) Hence the saying, **لَا أَفْعَلُهُ مَا حَدَّاهُ اللَّيْلُ النَّهَارَ** **† I will not do it as long as the night follows the day**. (TA.) — See also 5.

4: see 5.

5. **تَحْدَاهُ**, in its primary sense, is from **الْحَدَّاءُ**, and signifies *He (a driver of camels) vied, competed, or contended for superiority, with him, or emulated him, (namely, another driver,) in driving camels, or urging them by singing to them; each of them desiring to elicit the ability of the other in doing so*. (Z, TA.) — [And hence,] *He vied, or competed, and contended for superiority, with him*, (S, K,* mentioned in the K in art. **حَدَّى**;) *in an action or a work [of any kind]*. (S.) You say, **تَحَدَّيْتُ النَّاسَ الْقُرَّانَ** *I sought to elicit the ability of the people in order that it might be known which of us was most skilled in reading or reciting [the Qur-án]*: it means like as does the saying of a person contending with others for the superior glory of his people, "Bring ye a people like my people, or like one of them." (Msb.) It is said of Moḥammad, in a trad., **تَحَدَّى الْعَرَبَ بِالْقُرَّانِ** [*He vied, or contended, with the Arabs by means of the Qur-án*]. (TA.) And one says, **تَحَدَّى صَاحِبَهُ الْقِرَاءَةَ**, and **الصَّرَاعَ**, [*He vied, or contended, with his companion in reading, or reciting, and in wrestling*], in order that it might be seen which of them was the superior reader or reciter, and the superior wrestler. (TA.) — Also *He aimed at it; made it his object; sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, it; intended or purposed it*; (AA, and K,* and TA in art. **حَدَّى**;) as also **حَدَّاهُ**, (AA, TA,) and **احداهُ**. (Sgh, and K ib.) Hence the saying of Mujáhid, **كُنْتُ أَتَحَدَّى الْقُرَّانَ فَأَقْرَأُ** [*I used to aim at reading, or reciting, the Qur-án, and so to read, or recite*]. (AA, TA.)

6. **تَحَادَّتِ الْإِبِلُ** *The camels urged on one another*. (K.)

8: see 1, in two places.

لَا أَفْعَلُهُ حَدَّاهُ الدَّهْرُ *I will not do it ever*; (K;) *as long as the night follows the day*. (TA. [See 1.])

حَدَّوْهُ *The north wind*; (S, K;) because it drives along the clouds: the masc. form, **أَحْدَى**, is not used. (S.)

حَدَّاهُ: see 1, in two places.

حَدَّوْهُ: }
حَدَّاهُ: } see **جَدَّاهُ**, in art. **حَدَّاهُ**.
حَدَّاهُ: }

حَدَّاهُ *A vying, or competition, and contention for superiority*. (K. [There mentioned in art. **حَدَّى**; but belonging to the present art., (see 5,) like as **حَجَّاهُ** belongs to art. **حَجَّوْهُ**].) — [One who vies, or competes, and contends for superiority.] You say, **أَنَا حَدَّيَاكَ بِهَذَا الْأَمْرِ** [*I am he who vies, &c., with thee in this affair*], meaning *come forth to me as an adversary, by thyself alone*, (T, S,* K,* TA,) and *compete, or contend, with me [in this affair]*. (T, TA.) — And **هُوَ حَدَّيَاكُمْ** *He aims at them; makes them his object; seeks, endeavours after, pursues, or endeavours to reach, or attain, them*. (TA.) — And **هَذَا حَدَّيَا هَذَا** *This is the like, or like in form, of this*. (Aq, TA.) — And **حَدَّيَا النَّاسِ** *One of the men or people*. (Kr, K.) — See also **جَدَّاهُ**, in art. **حَدَّاهُ**.)

حَدَّاهُ: see what next follows.

حَادٍ *Driving or a driver [of camels; or urging or exciting them, or one who urges or excites them, by singing to them: see 1]: (Mgh:) pl. حَدَّاءُ. (TA.) You say **رَجُلٌ حَادٍ** and **حَدَّاهُ** [which latter is an intensive epithet]. (K.) — It is also applied to a [wild] he-ass, as meaning *Driving before him his she-asses*. (S,* TA.) He is said to be **حَادِي ثَلَاثَ** [*A driver before him of three she-asses*], (S, TA,) and **حَادِي ثَمَانٍ** [*a driver before him of eight she-asses*]. (TA.) — **حَادِي النُّجُومِ** [lit. *The driver, or urger, of the asterism*] means **الدَّبَرَانُ** [i. e. **† the Hyades; or the five chief stars thereof; or the brightest star thereof, α of Taurus**]: (TA:) and so **حَادِي النُّجُومِ** [lit. *the driver, or urger, of the stars*]. (S voce **مَجْدَح**.) — **الْحَوَادِي** [pl. of the fem. **الْحَادِيَّةُ**] means **† The hind legs**; because they follow the fore legs. (K.) And **† The latter or hinder, or the last, or hindmost, parts or portions of anything**. (Az, TA.) — **حَادٍ** is also the act. part. n. of **حَدَّاهُ** as syn. with **تَحَدَّى**; and thus means *Aiming at a thing; &c.* (AA, TA.) — **حَادِي** **عَشْرَ**, &c.: see art. **وَحْد**.*

أَحْدَى fem. of **أَحَدٌ**: see art. **أَحَدٌ**.

أَحْدُوهُ and **بَيْنَهُمْ أَحْدِيَّةٌ** *Among them is in use a certain kind of حدَّاهُ*. (Lh, K.)

حدى

For several words mentioned in the K under this head, see art. **حدو**.

حد

1. **حَدَّ**, aor. **حَدَّ**, (L, Msb,) inf. n. **حَدٌّ**, (L, Msb, K,) *He cut, or cut off, a thing*: (Msb:) or *cut, or cut off, quickly*; (IDrd, A, L;) as also **هَدَّ**: (A:) or *cut off quickly and utterly*: (L:) **حَدٌّ** is syn. with **جَدٌّ**. (K.)

حَدٌّ **† Quickness in speech and actions**. (TA.)

حَدَّةٌ *A piece of flesh-meat*; (A,* L, K;) as also **حَزَّةٌ**. (A, L.)

حَدَّ, an inf. n. having no verb, (Az, L,) *Lightness of the tail*: (S, L, K;) *lightness of the hair of the tail of a horse: shortness of the tail of an ass; and of a bird of the kind called قَطَا; or lightness of the feathers of the tail thereof; or † lightness and quickness of the flight thereof*: (L:) and *lightness of the beard*. (L.) — **† Lightness of hand**. (S. [See **أَحَدٌ**].) **† Quickness: or quickness and lightness or agility**. (L.)

حَدْحَدٌ and **حَدْحَدَةٌ** *A short woman*. (L.)

قَرَبٌ حَدْحَادٌ **† A quick [night-journey to water]**; (S, L, K;) like **حُشَاكٌ**: (S, A, L;) and *far-extending, or distant*; as also **حَدْحَادٌ**. (L.) And **خَمْسُ حَدْحَادٍ** (L) and **أَحَدٌ** (K) [*A journey of five days whereof the second and third and fourth are without water in which is no languor, or flagging*; (L;) and *quick*. (K.)

حَدْحَادٌ: see what next precedes.

أَحَدٌ *Deprived of an arm, or a hand, &c., by amputation: fem. حَدَّاءُ*: [pl. **حَدَّ**:] thus **أَحَدٌ** means *having the arm, or hand, amputated*: and [hence] **† not having the means of acquiring eminence, or nobility**. (L.) [Hence, also,] **أَصُولٌ** **بِيَدِ حَدَّاءٍ**, in a trad. of 'Alee, means **† Shall I assault the enemy with a short arm, that will not attain to that which I desire?** or, accord. to one reading, it is **جَدَّاءٍ**, meaning *amputated*: alluding to his companions' falling short of their duty, and keeping back from the war. (L in arts. **حد** and **جد**.) [Another meaning of **أَحَدٌ** will be found below.] — *A light-tailed camel*: (S, L:) *a horse light, or scanty, in the hair of the tail*: (A, L:) or *having it (the tail, Msb) cut off*: (A, Msb:) *a short-tailed ass*. (L.) **قَطَا حَدَّاءٌ** *A bird of the kind called قَطَا having a light, or scanty, tail; having a tail of which the feathers have become light, or scanty*: (S, L;) *having few feathers in the tail*: (A:) or *short-tailed*: (L:) or **† light and quick in flight**. (A,* L.) And **لَحْيَةٌ حَدَّاءٌ** *A light, or scanty, beard*. (L.) — *Lean, lank, or light of flesh: or slender; or lank in the belly*. (K.) — *Smooth*: (Kh, Msb;) *a thing to which nothing clings, or attaches*. (Msb,* TA.) **وَلَّتِ الدُّنْيَا حَدَّاءَ**, in a خُطْبَةٍ of 'Otbeh Ibn-Ghazwán, means **† The world hath retired, passing away quickly**, (A,* L, K,*) *nothing clinging to it [so as to retard it]*: (L, K;) or *the people thereof not clinging to aught of it [so as to retard it]*: (A:) or *quickly; its latter part being cut off*. (Az, L.) — *A sword quick in cutting*. (A.) — **† Light-handed; (S, A, L, K;) quick-handed; (L;) i. e. thievish; or quick in**